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The Congregationalist

"O Come Let Us Adore Him

Christ The Lord."

VOLUME 3 DECEMBER, 1960 NUMBER 11

"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

"SINFUL DIVISIONS": SOME NECESSARY REFLECTIONS

Rev. Walter H. Denbow, Exmouth, England

Back in 1953, Canon Collins described our denominational differences as a 'vile scandal.' It was an inclusive description, embracing differences wherever found, and covering particularly those historical differences which emerged from the Reformation of religion in the 16th Century. In the past decade the idea of the sinfulness of our divisions has become the recognized approach to the subject of unity in the Christian Church. Recently, in a broadcast on the B.B.C. these differences of ours were twice referred to as sinful, and once as 'silly and wrong', all within the space of five minutes. It is not surprising therefore that our divisions are becoming more and more intolerable, for the Church must not tolerate sin in any form, and it becomes her bounden duty to end this long-standing sinfulness by penitence and amendment.

It is but rarely recognized that differences may exist in the Church without serious division. There is only one Church in the eyes of the Father Almighty, the Church of His Son, Jesus Christ, our Lord. That ONE Church has never been without temporal, geographical, devotional, and theological differences. Such differences have been present in every local Church that has ever existed, and they have all, in varying degrees, felt the strain on Christian fellowship which these factors, innocuous in themselves, have produced. If, in our present generation, we succeed in setting up an organizational unity which we shall regard as Christ's ONE Church on earth, it will be true, in grim necessity, that its inner being will seethe with a thousand differences unable to express themselves adequately in the bondage of an artificial but adamant union. We are, however, to regard this union as the end of our sinful divisions. We shall have regained the one-ness of our Christian organization, and the age-long scandal will be obliterated by the power and grace of the one God and Father of all, Who is above all and in us all.

Good Reasons for Division

No one with a fair knowledge of Church history should lightly refer to our denominational differences as sinful. When the Lutheran and the Reformed Churches separated themselves from the Roman Church, it was in no wanton lust for independence and freedom from rightful authority that they stood apart and asserted their integrity. Luther was a man of God, raised and energized by the Spirit of the living God, and it was he who drew the Christian world's notice to the terrible state to which the Western Church had come. He pleaded, argued, and almost bullied for reform. It was the one way in which the Church could retrieve the virtue, grace, holiness, truth, and humanity of which she had for so long been bereft. Rome refused reform; it would be a too obvious acknowledgment of her fallibility. The Council of Trent was a farce and the Creed of Pope Pius IV pledged the future of the Roman Church to the superstition and credulity of the bedimmed mediaeval centuries. Separation in the circumstances was imperative, and imperative because it was the way clearly indicated by the divine Spirit. As far as the Western world was concerned, that was the beginning of our 'sinful' divisions, and who will cast the first stone?

The Reformation of religion in the sixteenth century expressed not merely revision of ceremonial, nor was it simply minor adjustments of doctrine. For England, the standard of measurement can best be appreciated by a critical understanding of the Book of Common Prayer and the Thirty-nine Articles of Religion. These documents are utterly irreconcilable with the Use and Doctrine of Rome, and what is more to the point, they were intended to be irreconcilable by the compilers and have always been regarded as instruments of heresy by the Roman Church.

This separation is, in my judgment, the only division which the Church anywhere has any deep need to ponder. There is nowhere else in the Church any division comparable with this. Those disagreements which emerged during the later time of the Reformation settlement are relatively minor, and are never of the dimension and quality of heresy. Nonconformity is not a sin, although it was at one time an ecclesiastical offence. The Acts of Uniformity were not parts of the decalogue nor any necessity of the Gospel. True, they were seen as of sufficient importance to conscience and faith to warrant the formation of different companies, but not for taking different roads.

In the estimation of some, the Church of England had not gone far enough by way of reform, but there was no doubt in any mind that reformation had been real enough for all to fall out of communion with the unreformed and degenerate Church of Rome.

No One Mould for All

There was no one mould of Church organization which could include State Church, Presbyterianism, and Independents or Separatists. Suppose, however, by some miraculous means such an organization was devised, what would have been the real unity of such a Church? What degree of Christian fellowship would have been achieved? Outwardly the Church would have appeared as ONE, and those who knew no better would have doubtless allowed this visible one-ness to provide convincing evidence of her validity and divinity, but one-ness of organization is too shallow a thing to rely on. It has no spark of divinity in it. What is the

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"SINFUL DIVISIONS" *continued from page 2*

present evidential value of the organizational unity of the Church of England or the Church of Rome? It is only too true that the one includes a babel of contradictory opinions further blemished with no little suspicion and mutual dislike, while the other stuns into silence every voice that is not slavishly attuned to the cacophony of the dark ages. No, it was both necessary and expedient that the reformed but divergent views should tread each its own path in the one road. To have them lumped together in a manufactured unity or uniformity, would have been the preference of hypocrisy over legitimate variation.

And what of Methodism? Is that division of the Church of Christ a vile scandal? This is a terrifying implication, and it is being used as an ample justification for the return of the prodigal, with his vastly accrued riches rather than his rags, to the house he so wantonly left. And, having returned, what? Will he be any better off? That, we are told, is not the question. The issue is one of unity, and in a reunited community the sinfulness of division has been put away. Methodists, like others of us, should retrace their steps until we all come again to that unity for which our Lord solemnly prayed.

Organizational or Spiritual Unity

The appeal to our Lord's words in John 17:21 is zealously set forth as the convincing justification for organizational unity. We are told that our Master envisaged such a unity when He prayed not only for apostles, but for all who should believe on Him through the communicated Word. Comment upon this is distasteful because it has to be so very elementary. If that form of unity is the one-ness for which our Lord prayed, then His prayer has never yet been answered. Not only so, but some theological pronouncement is required in order to explain the Spirit-impelled work of Robinson, Barrow, Greenwood, Penry, Wesley, Whitfield, Luther, Calvin, and Cranmer.

We are being assured today that the ecumenical movement is of God because it aims at the outward unity of the Church. Be it so, but if so, let its protagonists be diligent to avoid any impulsive charge of sin against the Holy Ghost. Better by far, to recognize that there is in the Church of Christ an indivisible unity of the Spirit which it must be our solemn endeavor to keep in the bond of peace.

Thoughts on the Voting Procedures

A Guest Editorial by
William S. Choate, Newport, Maine

The directions which accompanied the official ballots for voting on the Constitution of the United Church of Christ present evidence of another move toward central power. The stated qualification for ratification of the Constitution is that two thirds of the churches voting must approve it. The directions read:

> "When a church meeting has been properly called, please inform all members present that a vote of ratification or approval of the Constitution of the United Church also constitutes a vote to become a part of the United Church of Christ."
>
> "Please emphasize that the vote is on the Constitution only. The By-Laws, distributed for information, will be submitted to the General Synod for action."

From these two statements it is obvious that voting on the Constitution entails these results:

1. That if a church ratifies the Constitution that church will immediately become an integral part of the United Church of Christ.
2. If the local church votes not to ratify the Constitution, that church remains a Congregational Christian church.

Suppose that 3,000 churches in our fellowship vote. Suppose that of these 3,000, one thousand vote to ratify the Constitution. This is only one third of the total number voting, and only one half of the number required to ratify the Constitution. Yet by the action of approval, these 1,000 churches immediately become part of the United Church of Christ.

This Could Happen!

The figures above are, of course, chosen at random. They demonstrate the fact, however, that the United Church of Christ does not need to have its Constitution ratified at all in order to gain a substantial number of the churches of our fellowship. What seems to be the desire of the United Church of Christ? By arranging the voting so that ratifying the Constitution is equivalent to joining the United Church, and by adding the ballot which provides the local church a way to enter the United Church without ratifying the Constitution, the United Church of Christ seems to be out for all the local churches she can get! Is this a Christian church, in the integrity of its honesty of thought, taking part in expressing Christ for today?

From her beginnings the workers for the United Church of Christ have claimed that in her ranks there will be no break in the historic continuity of the Congregational Christian Churches. Yet, although the concept of an over-all constitution for the churches of our fellowship is un-congregational, even the document that has been proposed has been amended even further away from congregationalism (witness the amendment of paragraph 22 of the Constitution). We have waited for the final draft and the ballots, yet we find that the ballots are filled with campaign literature, and when we count the possible result of the voting, we find that the United Church of Christ has stacked the cards in her favor. We have listened to her plea for oneness in Christ, but we have experienced and will experience more than ever before the bitter divisiveness of her actions.

It would be possible that the local church, by abstaining from voting entirely, could hope to show by resounding silence its disapproval. But silence is also the sign of the indifferent. The best course of action would seem to be to vote a more clearly resounding "NO" on both ballots.

However, we cannot stop there. Together and apart we must pray that the inescapable bitterness of today not touch the spirit of our work in Christ tomorrow.

WOMEN'S WORK

MRS. ROBERT E. COLLINS, Chairman
1014 FLORAL DRIVE, S.E., GRAND RAPIDS, MICHIGAN

We are bringing you with this issue a new face in our masthead, that of the Chairman of the Commission on Women's Work, whose name and address appear each month on this page to facilitate your corresponding with her on problems you face, questions which arise, or suggestions you would like to make with respect to your churchwomen's work.

The change comes at the suggestion of groups where Mrs. Collins has been invited to speak, since those who went to meet her expected, reasonably enough, to see the dear face which has for the past many months adorned this corner of THE CONGREGATIONALIST.

Our Seminar at Maywood

Delegates and visitors from many sections of the country assembled at the women's seminar at the Annual Meeting of the NACCC on October 4. An inspiring meditation was presented by Mrs. Maunder, wife of the host minister, to formally open the meeting, and Mrs. Collins presided over the business session and introduced the program.

Mrs. Wagner, hard-working and gracious President of the Maywood women's association, welcomed the large group on behalf of her women and her church, a welcome made warmly visible throughout the three-day conference. Introduced by Mrs. Collins was a recent recruit from North Ireland, whose husband has recently been called to serve a church in the Association. It is our hope that we may soon present her on this page.

Playlet Presented

Mrs. William Schmitz, author (Allegan, Michigan), Mrs. Roy Goodyear (McKeesport, Pennsylvania), and Mrs. Edward Adams (Marshalltown, Iowa) presented a brief play with a lengthy title, "Program Chairman? Oh, No; I Can't Possibly!" It was a light-in-heart way to introduce the revised, blue-jacketed "Stimulating Suggestions" which is now available for use by Congregational Churchwomen's groups as an undated sourcebook for help in the areas of study, social concerns, spiritual growth, and service projects. Both the playlet and the program book are available at the NACCC office. There is no charge for the former; the latter is priced at a dollar a copy, with a discount for quantity orders. It is the kind of guide which all committee chairmen — indeed all members — could well use.

Choice for 1961

Much discussion centered on the annual choice of some project sponsored by the Missionary Society of the Congregational Christian Churches as the "Women's Project — Our Shared Benevolence" for the coming calendar year. Church Extension was first proposed but there was so much sentiment in favor of continuing support of Piedmont College that action was finally taken to have them as a joint project for 1961. After January 1 checks marked for "Women's Project" should indicate the amount of percentage to be applied to each; if no indication is made the gift will be evenly apportioned between Piedmont and Church Extension.

Until the end of this year, of course, the "Women's Project — Our Shared Benevolence" is Piedmont, and all checks received through December 31, 1960 will be credited to Piedmont College if they bear the label "Women's Project."

Other Missionary Work

It is always hoped that all of the approved missionary projects sponsored by the Commission on Missions will be supported. This may be done through designated gifts or an undesignated check to the Missionary Society of the Congregational Christian Churches which will then be used where the need is greatest. All missionary checks should be mailed to Dr. Howell D. Davies, Treasurer, 100 North La Salle Street, Chicago 2, Illinois. There is need for large sums not specifically designated for certain areas, so that the total program can be adequately supported.

With the words, "Wherever there is a need, there our mission is," Mrs. Collins spelled out the philosophy of the Commission on Women's Work to the representatives from the many churches. Mrs. Barg came from the seminar on Missions to explain why it is that the consuming costs of duty fees and postage make cash gifts the best kind for foreign countries. (These of course may be raised by donation or a special project.) She told of occasions when the cost of receiving gifts far exceeded their value, whereas a cash gift would have provided for the same need, while bolstering the country's economy and raising no vexing problems.

Help at Home

Particularly recommended were home town or countryside projects which fall within the range of observation of the local churches; community services, aid to the aged or handicapped, help for underprivileged children, hospital nursing home assistance, etc. These provide the immediate satisfaction of seeing the good accomplished, of knowing that the help is needed and appreciated, and that there is no intermediate "wasting" of the gifts. The burden of investigating the need is shared and the bona fide use of the assistance is assured.

Groups which undertake a project too large for their adequate discharge of it without help are encouraged to contact Mrs. Collins for assistance from other women's groups, to whom the need will be relayed. Information given should be as complete as possible, and pictures are often usable in extending interest.

Other Decisions

Word on two other projects must await the next issue of THE CONGREGATIONALIST. They are concerned with "The Bible in Your Life" and a special fund to provide books and periodicals for the library of Piedmont College.

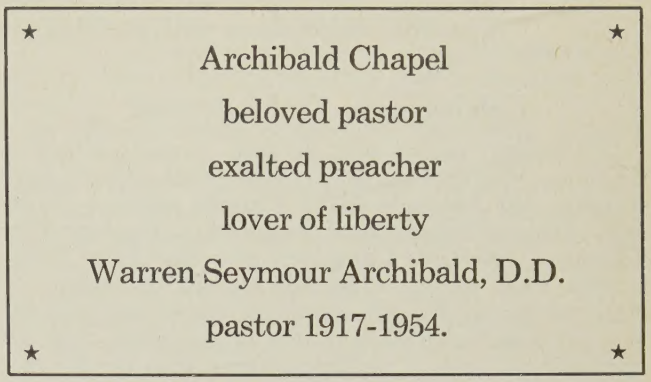
IN THE INNER CITY

In a day when many downtown Churches are moving, or considering moving to the suburbs where many of their constituents live, South Congregational Church of Hartford, Connecticut, has chosen rather to stay at its downtown site and prepare more adequately to meet the needs of that area. The 290th year of the life of this Church was a fitting occasion for the construction and the dedication of the new buildings, which offer inspiration, and an example of what a Church can do in these days of emphasis on urban redevelopment and renewal.

One of the problems faced in undertaking this work was that of making one whole out of construction of 1827 (the Meeting House), 1847, (the chapel) and the new 1960 buildings. The exterior designs are simple, and the brick of the exterior has been used to unify the interior also. The wainscot of finish brick is carried through the main level corridors from north to south, both unifying the building structurally and minimizing future maintenance costs.

In all there are forty two rooms, in addition to the Meeting House, Archibald Chapel and storage areas. These include choir rehearsal facilities, a "crib crowd" room, two nursery rooms and two kindergarten rooms, a "pocket gym," Youth Center, costume rooms, mechanical rooms, with space for a Men's Lounge and Boy Scout room. On the main floor are sewing rooms with kitchenette, the Florence Bryant Room, Library, Parlor and Fellowship Hall. Classrooms and an educational office are found on the second floor.

One of the most notable features is the Warren Seymour Archibald Memorial Chapel, a fitting tribute to the memory of a great pastor, preacher, and leader of the movement to preserve Free Churchmanship. The plaque over the doors reads,



Over the chapel there rises a graceful lantern, set there as the crowning element of the exterior design, and placed directly in line with the spire of the Meeting House, whence came its inspiration.

Dedication services were held during the week of October 16-23. In the SOUTH CHURCH COURIER the week following, the pastor, Dr. Henry David Gray, wrote, "Buildings are tools for service. Now we must *act.* We must serve our people and our community more adequately than ever before . . . South Church has work to do for its Lord! This is a call to decision — a call to action!"

FAMOUS CONGREGATIONALISTS

Arvel M. Steece, Ph.D., Old Saybrook, Connecticut

Cotton Mather was born in Boston, Massachusetts, February 12, 1663, and died there February 13, 1728. He was the son of Increase Mather and the grandson of John Cotton. Educated at Harvard (B.A., 1678; M.A., 1681), he was ordained May 13, 1685, and became his father's colleague at Second Church in Boston where he served until his death.

Cotton Mather

Despite the demands upon his time as a pastor and a preacher, he was a student. He was the author of 451 works. Mather received the D.D. from Glasgow in 1710 and was made a Fellow of the Royal Society in 1713.

His name is associated with the Salem witchcraft delusion of 1692. He believed in witchcraft and wrote about it. He never attended the trials and early concluded that they were unfair. However, he made no public protest. His political and ecclesiastical enemies made the most of the situation. As a result many of his contributions have been neglected. He was active in many good causes in the community. He was frustrated in his attempts to exert clerical influence upon the political situation as his grandfather had done. After his family lost control of Harvard in 1701, the orthodox looked to another institution to nurture the faith of the Puritan fathers. Mather was the man who suggested to Elihu Yale that a generous gift might cause the infant Collegiate School to be named for him and then suggested to friends in New Haven that the school be christened Yale College. Having studied medicine for a time in his youth, Mather continued to have some scientific interests and his efforts with those of Dr. Boylston led to the first successful inoculation for smallpox in Boston despite both professional and popular opposition.

Cotton Mather's Diaries furnish an excellent example of the spiritual introspection of a Puritan mind. His greatest literary work, *Magnalia Christi Americana,* (1702) is an ecclesiastical history of New England. Mather sought to preserve and emphasize the best elements of the old order for the inspiration of the future. Despite its many weaknesses and the popular tendency to view it as a literary and an antiquarian curiosity, the work is still of value to the serious student.

There is no standard modern biography of Cotton Mather. Barrett Wendell, *Cotton Mather The Puritan Priest.* 1891, reprint 1926. Ralph and Louis Boas, *Cotton Mather, Keeper of the Puritan Conscience.* 1928.

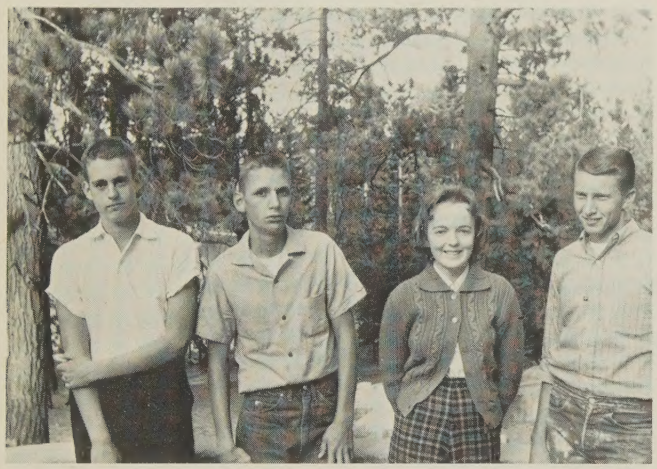
(Picture Reproduced by John G. Towns, Holbrook, Mass.)

NATIONAL ASSOCIATION
PILGRIM FELLOWSHIP

Miss Marilyn Heaney, *Secretary*
Box 1003, Middlebury College, Middlebury, Vermont

Californians Hold Retreat

Thirty-five young people from Central Church, La Mesa, Pilgrim Church, Pomona, First Church, Los Angeles and Granada Hills Church spent a most enjoyable and inspirational week-end at the beautiful 270 acre Cedar Lake Camp near Big Bear Lake, California. This was the first fall retreat and rally for National Association Churches in the southwest area. The program included a variety of activities. Special emphasis was placed on Commission planning for the coming year. Faith, fellowship and action discussion groups were organized and several special National Association mission projects were considered.



Left to right: Mike Lee, Jim Elkins, Mary Carol Woodruff, Bob Cloyes.

Ann Morgan, West Coast regional representative for Pilgrim Fellowship, described the colonist idea of helping a new church to organize their youth activities. It was decided to offer assistance to the Anaheim Church. The plan includes spending an entire day at the church selected, putting on demonstrations of various youth activities.

Officers for the area were elected as follows: President, Mike Lee, La Mesa Central Church; Vice-president, Jim Elkins, Pomona Pilgrim; Secretary, Mary Carol Woodruff, La Mesa Central; Treasurer, Bob Cloyes, La Mesa Central; Faith Commissioner, Dean Laws, First Church, Los Angeles; Action Commissioner, Paula Vander Linden, Pomona Pilgrim; Fellowship Commissioner, Gordon Burris, Church of Our Savior, Granada Hills.

An Active Program

Plans were also developed for a spring retreat at Cedar Lake on March 27, 28 and 29. At this time it is hoped that some of the Oregon churches might be able to send representatives.

Following the Saturday evening recreation hour the campfire worship period concluded the day's activities. On Sunday Mr. and Mrs. Morton Rose, resident managers of Cedar Lake and lay ministers of the Cedar Lake Congregational Church, conducted the morning worship service, assisted by various youth delegates. John Starr of Central Church, La Mesa, a Pomona College student, directed the planning for this and other worship services.

Prior to leaving for home on Sunday afternoon all campers joined in washing windows in the camp buildings and raking pine needles around the beautiful 4½ acre Cedar Lake. One counselor and two campers maintained their membership in the Polar Bear Club by swimming in the 45° water, which was surrounded by patches of snow. Robert Scanland, West Coast area youth advisor, was the camp director. He was ably assisted by his wife, Jane.

Pennsylvania Association Youth Rally

On Saturday, October 22, an all-day meeting was held at the First Congregational Church in New Castle. Ninety-five answered the roll call. Ten churches were represented, two of these from Ohio. Miss Donna Auberle, McKeesport is President; Rev. Howard Landes, New Castle, Ministerial Advisor; Mrs. B. Gavlik, Duquesne, Adult Advisor.

The theme Christian Service was presented by various means, films, speakers and seminars. Seminars were conducted for those interested in the ministry, missionary service, and nursing.

Swimming, bowling, and a gymnasium program were enjoyed during the afternoon.

Plans are being made for summer camp.

Young People at the Annual Meeting

On Wednesday evening, October 5, as a part of the program of the National Association Annual Meeting at Maywood, Illinois, the Pilgrim Players, a drama group from the Senior High Pilgrim Fellowship at Royal Oak, Michigan, presented "Five Vignettes," the prize-winning entry in the drama section of the National Association Educational Project. This was written by Mrs. Helen Berkaw of Detroit and produced by Rev. Harry W. Clark of Royal Oak. The program follows.

Scene I — Rome about 30 A.D.
Scene II — Wittenberg, Germany in 1517
Scene III — England in 1635
Scene IV — Connecticut in 1852
Scene V — A Senior High Camp in the summer of 1959

Cast of Characters: Cassius, Dave Smith; Antonius, Chuck Vogt; Werner, Jim Hansen; Franz, Larry Klepack; Thomas, Chuck Vogt; Geoffrey, Dave Smith; Waldo, Jim Hansen; Horace, Larry Klepack; Betty, Penny Deeds; Vonnie, Sharon Berry; Chuck, Chuck Vogt; Ron, Dave Smith.

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

CHURCH EDUCATION FOR TOMORROW BY WESNER FALLAW
(The Westminster Press $3.75)

A Guest Review by Mrs. Marion Luenberger, Los Angeles, California

A deep concern for the inadequacy of present day Protestant Sunday schools is clearly the motivation behind the revolutionary proposals set forth in this book. Not only must the education of children and youth be deepened but there must be a "transformation of our values and rooted customs."

Church education *is* the church and its main purpose is to foster growth in grace and knowledge of Jesus Christ. The importance of this purpose requires the teaching be done by persons best qualified in knowledge and training — the ministers. All classes above the fourth grade should be led by the "pastor-teacher." Moreover, the standards for these classes should be raised to include tests, research, essays and earned diplomas. They should take place on week-days — not on Sundays.

All of the obvious objections have been raised and answered by the author. He recognizes the shortage of ministers and suggests potential additional workers; he has designed a time-load schedule for the minister and assistant ministers; and he argues that the quality of teaching will encourage regular attendance.

Lay people, who no longer must be coerced into teaching, will be used for Sunday activities including church music, missionary projects and the like. Others will assume some of the minister's administrative duties.

The term "church education" is used purposely throughout the book to denote education more closely related to the new developments in theology. Dr. Fallaw succinctly gives a statement of new principles to guide the nurture process in churches by contrasting the terms "religious education" and "church education." This is a clear explanation of newest educational trends which Congregationalists may or may not wish to accept.

In the final section of the book, Dr. Fallaw outlines a complete curriculum for three year olds through Junior College after cautioning the reader that no curriculum is final and that the person doing the teaching is more important than the textbooks. Suggested reference books for teacher and pupil are from a variety of publishers with Westminster, Beacon and Seabury Presses prominent among the denominational publishing houses. Basically the curriculum covers the seven areas of recognized curriculum content — God, Jesus, Bible, Church, Worship, Others and Myself. It is closely graded and makes no attempt at uniformity of subject matter between the various age levels. On the surface it appears content-centered; no doubt to fulfill the second of the two purposes of church education, solid knowledge. It is the "person" of the "pastor-teacher" which will bring about the first purpose, growth in grace.

Dr. Fallaw, himself a Congregational minister, has been associated since 1946 with Andover Newton Theological School where he is now Howard Professor of Religious Education. Whether or not Dr. Fallaw has found the correct answers to the Sunday Schools' dilemma can only be discovered by dedicated effort on the part of churchmen. It is obvious, however, that he has arrived at his conclusions by pedagogical, psychological and theological wisdom coupled with prayerful insight. If his book leads others to seek answers, there is hope of fulfillment in the church education of tomorrow.

THE CONGREGATIONAL CLUB OF SOUTHERN CALIFORNIA

About 500 Congregationalists from 24 different Congregational Churches in Southern California attended the Fall meeting of the Congregational Club of Southern California, which was held on Sunday afternoon, October 16 at the First Congregational Church of Los Angeles.

Dr. Howard Conn, Minister of Plymouth Congregational Church, Minneapolis, Minnesota, a member Church of the National Association, was the guest speaker of the day and addressed the meeting on *When The Church Is More Than The Church.* Copies of this inspiring address are to be printed for wide distribution in this area.

A highlight of the meeting was a pro and con presentation on the question:
"DOES THE CONSTITUTION OF THE UNITED CHURCH OF CHRIST UPHOLD CONGREGATIONAL FAITH AND POLITY?"

Rev. Clark Harshfield, Staff member of the Congregational Conference of Southern California spoke for the affirmative position, and Dr. Conn spoke for the negative position. Extreme interest in the question of membership in the United Church was expressed through the many written questions submitted to the two speakers following their presentation. So many excellent questions were written, for which there was no time for answers that a sheet entitled "The People Ask Questions" is being prepared, with helpful answers by the Club.

The Business Meeting

Reports on the Annual Meeting of the National Association and the S.E.E. program were given during the business meeting. Articles of Fellowship were adopted and Officers and Planning Committee members were elected. The meeting was ably moderated by Mr. George Cook.

New Officers for the coming year are as follows: Moderator, Mr. George C. Cook; Assistant Moderator, Mrs. James Solberg; Secretary, Mrs. Robert Francis; Treasurer, Mr. Jack Harris; Publicity Chairman, Rev. Ronald Dickson.

Planning Committee members are as follows: Mr. William K. Stoufer, Mr. Donald Yinger, Mrs. James Donlon, Miss Maud Polhemus, Mr. Russell Gamage, Mrs. Kenneth Voigt, Mr. David Geml, Miss Jeanette Thompson, Mr. George F. Galloway, Mr. Wendell M. Black and Mrs. John Robinson.

TWO LAYMEN COMMENT ON THE MAYWOOD MEETING

I. FROM AN IOWA LAYMAN'S CORNER

Paul C. Miller, Charles City, Iowa

I have just returned from my first annual meeting of the National Association of Congregational Christian Churches. There I experienced a fellowship, the like of which I have not enjoyed here in the Iowa Association and State Conference for years. But my sober reactions to the meeting are the same as I have for each issue of THE CONGREGATIONALIST I receive. Another lost sales opportunity!

As Congregationalists, we must not lose sight of the fact that *we* have a product to sell. That product is: Church Freedom, Church Polity and a Christian Fellowship unexcelled. To sell a product you have to believe 100 percent in it. You also have to have faith and confidence in the manufacturer. With us no manufacturer is involved, but a Heritage is. "The local Church is the center and soul of the whole organization. It is self-administering and the final arbiter of all questions pertaining to its own life."

We are Congregationalists, every one of us, true to all Congregational principles. Those reactionary dissenting Anti-Congregationalists, with the Evangelical and Reformed Synod, formed the United Church of Christ in June 1957 in Cleveland, Ohio. They, clasping hands and taking a vow before klieg lights in the presence of thousands of people, have left the Congregational Fellowships and have given up their birthright in Congregationalism.

Now those who have severed their relationship with the Congregational Fellowships have drafted a Constitution for governing their Church lives. This same group states the Congregationalists must vote on the Constitution for *their* United Church of Christ.

As a Congregational Fellowship, we have no more right to vote on the Constitution for the United Church of Christ, than we have for voting on a Constitution for some other Protestant organization. But having so much at stake, we will exercise our moral Congregational obligation by voting against said Constitution. It is not *who* is right, but *what* is right, that is important in voting "no" on this Constitutional issue.

Let us all work to sell our product, The Congregational Way of Life.

II. SPIRIT OF THE "MAYFLOWER" REVITALIZED

Carl E. Clifford, Brookline, New Hampshire
Director of Public Relations, New Hampshire League to Preserve Congregationalism

Enthusiasm reached a crescendo of inspiration at the 6th Annual Meeting of the National Association of Congregational Christian Churches in Maywood, Illinois, on October 4th, when under the direction of Professor Tom Williams of Galesburg, the voices of 250 delegates were raised in the chorus of "The Pilgrim Legacy":

"The motto of our sainted sires, and loud we
make it ring:
A Church without a Bishop, A State without
a King."

Congregationalism, an American heritage brought to our shores in Massachusetts by the Pilgrim Fathers in 1620, as a living organism is "on the march" in challenge to aggressive organizational activities of those who would take shelter beneath a denominational super-structure and substitute authoritarian supervision for the traditionally Congregational freedoms of self-determination of Christian policies and organizational management. This was the theme of the delegates from 22 States from Maine to California, Wisconsin to Georgia, as they gathered for a three-day session in this suburban residential section of Chicago, October 4th-6th, 1960.

The Program

A masterful demonstration of administrative ability was exemplified by the convention Moderator, Mr. Gordon W. Kingsbury of Lathrup Village, Michigan, who kept the cram-packed program moving smoothly on the allotted time schedule during the entire three days. In his convention address Moderator Kingsbury asserted without equivocation that "Congregationalism Can Go Forward." The principal afternoon address was delivered by Rev. Dr. Howard Conn of the Plymouth Congregational Church in Minneapolis, Minnesota. This subject was "The Expanding Witness of a Free Faith."

Six study seminars were assembled for the general discussion of special phases of the specialized Congregational Commissions; Christian Education, Ministry, Missions, Publications, Women's Work and Youth.

At The Registration Desk

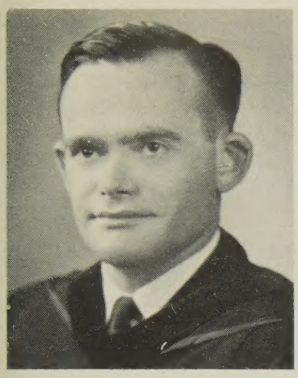
Rev. Murray Marshall, Assistant Minister at Park Street Congregational Church in Boston, reported at the evening dinner hour on the subject: "As Things Look To Us From Boston."

Culminating an action-filled day was the stellar address of the convention, delivered by Dr. Albert D. Belden, Minister Emeritus of Pilgrim Church in London, England. In the course of his remarks on "The World Significance of Congregational Freedom in

continued on page 9

From the Chairman of the Executive Committee

Rev. John H. Alexander, Wauwatosa, Wisconsin



There will be a continuing Congregationalism! Of this there was no doubt in the minds of the enthusiastic people who attended the Association's Annual Meeting in Maywood in October. This is the positive affirmation of those who have been elected to serve as officers of the Association in this important year of decision. I appreciate the honor of being one of them.

We are making no predictions as to the size of our continuing fellowship, other than to say that it will realize steady growth, but we will enthusiastically attest to its present and future warmth of spirit and conviction. At Maywood there was a sense of fellowship and of devoted commitment to basic principles such as has been felt in no gathering of Congregationalists of which I have previously been a part unless it was at Detroit, (1955-1958) Wauwatosa, (1956) Hartford, (1957) or Los Angeles (1959) in the earlier days of the Association's life. To all Congregationalists, whether they vote with us or not in these crucial days for Congregationalism, I say on behalf of the Association's members that we continue strong in our belief that Congregationalism offers the best hope for the future of Christ's Church.

As each Church votes on the Constitution of the United Church of Christ this winter we ask it to keep in mind that it has a live option — it can choose to remain in the free fellowship of independent Congregational Churches that it has always enjoyed. In this fellowship will be found Congregationalism's historic continuity.

We offer the hand of fellowship and support to any Congregational Church that wishes to withstand the trend that would submerge, in the sea of a synodical system, the principles of freedom and fellowship which we have aways affirmed.

There is a phrase in the Declaration of Independence that Congregationalists will do well to keep in mind: ". . . Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes . . ." Since the days of the Separatists we have found spiritual strength in our free churches, co-operating for fellowship and world service. Let us not give up this way for transient reasons.

Through the National Association, if in no other communion, freedom and fellowship will move hand in hand to lead people to a realization of the Will of God for their lives, and to seek a fulfillment of His Will in the churches.

TWO LAYMEN COMMENT *continued from page 8*

America", our delegates were admonished to stand firm against those who would destroy all freedom in the world, both religious and political. Should Congregational freedom in America collapse, the attack will next be directed against it in England.

Featuring the second day of convention sessions was the inspirational singing led by musical director, Tom Williams, reports of Committees and Commissions, nomination and election of National officers, Budget discussions and approval.

A solemn and impressive Communion Service was conducted by Rev. Leonard H. Maunder of the First Congregational Church in Maywood. This was preceded by the Meditation by Rev. Thomas J. W. Cornish of Cornish, Maine.

Youth Takes a Part

Congregational Youth Activities were excellently exemplified by groups of young people, some of whom had participated in good-will tours through Italy during the summer and others who were entertained at Piedmont College in Demorest, Georgia. The Dinner Guest Speaker was Dr. James E. Walter, President of Piedmont College.

Also during a later evening hour, another group of dedicated young people, "The Royal Oak Players," under the direction of Mrs. George Berkaw of Detroit, Michigan, presented an inspirational dramatic message "Five Vignettes," historically educational in presentation. These young people and their directors well deserve much credit.

An ethereal discussion, presumed to have been a debate, between Dr. Howard Schomer, President of Chicago Theological Seminary, and Rev. Neil H. Swanson, Jr., on the aspects of the United Church of Christ Constitution concluded the second day of convention activity. The personal conclusion of this writer is that those who are supporting the merger with the Evangelical and Reformed Church very dextrously side-step main issues of disagreement with evasive assurances that a voluntary "status-quo" of relationship between denominations will continue to be maintained.

The Final Day

On Thursday, October 6th, at 9:00 a.m. Rev. Herbert E. Duncan of the Westminster Congregational Church of Kansas City, Missouri, conducted the devotional services. Routine business took up the remainder of the morning session.

The address during the Luncheon Hour by Executive Vice President of American Motors in Detroit, Mr. Bernard Chapman, really scored a "bullseye" on the target of "Congregationalism's Challenge." In a world where people's freedoms are being swallowed up in political and economic dictatorships, where even in our United States of America, citizens are complacently transferring their personal responsibilities and freedoms to federal control and a supposed economic stability, it is more than ever imperative that Congregational freedom be maintained and defended against attack, in the form of a benevolent protection of our interests, from those who would eradicate our Congregational heritage of freedom bestowed upon us by our Pilgrim Forefathers.

On the theme, "Congregationalism Into Tomorrow" by Dr. Henry David Gray of Hartford, Connecticut, and the singing of:

"Faith of Our Fathers, Living Faith,
We will be True to Thee Till Death"

this 6th National Convention of Congregational Christian Churches came to a successful conclusion.

HOW THINGS LOOK TO US IN BOSTON

Rev. J. Murray Marshall, Park Street Church, Boston
(From An Address Given at the Maywood Meeting)

Park Street Church in Boston is happy to give its appraisal of the way things are in present-day Congregationalism. First, a word about this Church. It was founded in 1809 by people determined to preserve a witness for orthodox Congregational Christianity in Boston. Combined with her evangelistic and missionary fervor there has been a strong patriotic spirit. Today this Church is known as a Congregational Church and therefore is deeply concerned over movements within Congregationalism.

Concerning the merger of the Evangelical and Reformed Church and Congregational Christian Churches, Park Street Church has a definite opinion. She stands opposed. Study has been made of the Constitution. The opinion of the leading layman in the Church was that "something is promised in the Constitution that is taken away in the By-Laws." Congregational freedom is promised but the very presence of the Constitution, to say nothing of the limiting strictures of the By-Laws, in our judgment, thoroughly circumscribes that freedom.

The Issue in the Merger

The issue in the merger then is, shall we sacrifice traditional Congregational freedoms for the sake of some other goal? Let it be clearly noted that the United Church of Christ in its form is an authoritarian Church in which the full liberties of Congregationalism are lost. Moreover, we recognize in the formation of the United Church of Christ the groundwork for an even more inclusive structure designed to produce in America, ultimately, one united Church.

We are concerned over fragmentized Protestantism. We find embarrassments in division. We are sensitive to Scriptural injunctions to unity. Moreover, we are aware of growing concern over these things in the ecumenical movement among Protestants. Congregationalists today must be aware of these things and allow their voice to be heard.

Congregationalists must consider with all seriousness the viewpoint of certain ecumenists who declare that there must be an eradication of congregationalism if the movement is to progress. Such an idea is expressed by those who envision for Protestantism in the United States a uniformity of organization in the Church, that is, one united Church. If this is to be accomplished, then congregationalism must go.

We ask, "Is this truly the goal of God's people? Must we above all else give organizational uniformity top priority?" Our contention is that this is not necessarily the chief goal. Organizational uniformity and enormity do not assure success. Particularly is this true in the work of the church. Congregational freedom with fellowship is a live option over against authoritarian uniformity in the ecumenical struggles of the day.

Organization Is Not Everything

At Park Street Church we recognize the need of organization, but we add immediately that it is not everything. There is need of that touch from God without which all our efforts as Christians are futile. It is often pointed out that in the conduct of his campaigns Billy Graham has excellent organization, but he has more! Anyone who has seen these campaigns knows that the Lord's power is evident. The Church today needs a fresh touch from God that will cleanse, revive, redirect and redeem.

We are convinced that this comes from a Biblically oriented and directed ministry that points to Christ. Paul declared that the Scriptures are able to make us wise unto salvation. In our ministry at Park Street Church we seek to do this: — to declare to men from the Scriptures the message of the gospel and then to follow Biblical direction for the entirety of our ministry.

This is the way things look to us. We are concerned over the merger movement. We are distressed that so many should seek to find in organizational strength what can be found in God alone. We are grateful for the work of the National Association for keeping the case of Congregationalists alive. We are thoroughly confident that as we seek from God the touch of His hand we shall receive strength from Him for the day.

STATE-O'MAINERS MEET

A total of 61 delegates and visitors from 16 Maine Churches, with three visitors from out of the state, gathered at the Elm Street Congregational Church of Bucksport on November 3. Rev. Lewis A. Chase of Scarborough, Moderator, presided at this Fall Meeting of the Maine Congregational Christian Council, and the host pastor, Rev. Charles T. Brown, led the opening devotional service.

Following the morning business session, Rev. Joseph J. Russell of Melrose, Massachusetts, spoke on national activities, and reports on the National Association Annual Meeting were given by the Moderator and by Rev. Thomas J. W. Cornish of Cornish. Questions were welcomed by the speakers, following which a delicious turkey dinner was served by the ladies of the Bucksport Church.

At the afternoon session Mr. Chase, Mr. Cornish, and Rev. Morten Sorensen presented certain aspects of the United Church Constitution. Dr. Marion J. Bradshaw of Bangor, recently returned from a visit to the Iowa Council, gave reports on news from various parts of the country. Mr. Ernest S. Crosby, a former Chairman of the National Association Executive Committee, who had come from his summer home at Blue Hill, was introduced and spoke briefly.

Following the closing worship service led by Rev. Alexander D. Loudon of Castine, the meeting adjourned.

OUR DEVOTIONAL COLUMN

Rev. Carl M. Gates, Claremont, California

THEME FOR THE MONTH: *A Continuing Christmas*
Suggested Readings: Luke 2:10, 11; Colossians 1:27-29

Christmas is not simply an event; it is an experience. Leave out the experience, and Christmas, *for us,* loses much of its real significance. In the familiar words of an old writer:

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee,
Thy soul is all forlorn."

The Christmas joy, for example, cannot be gained simply by reading the Christmas story. Happiness is a spirit that must be cultivated; it depends on our way of thinking. Let the spirit of Jesus Christ rule our thoughts, and pessimism becomes impossible.

Even when the heart is breaking with sorrow and loneliness; even in the midst of pain and failure, it can sing, for it knows that out of such experiences comes a sense of the divine strength which is never possible in days of easy-going comfort. "Stars shine most in deeper tints of blue." And through this new strength comes the joy of achievement and victory and so of growth.

A Christmas card, sent some years ago, hints at another aspect of the Christmas joy:

"We wish you satisfactions
Of pocket book, and mind;
Swift cure for all your illnesses
And griefs of every kind;
And Love, that sets a laughing joy
Within the daily grind."

The daily routine does become a grind sometimes for us all. But the love which the Master's spirit inspires lights up the darkness of burdened days with the "laughing joy" of helping to bring a bit of brightness and comfort into hearts that are lonely and sad.

Most precious of all, perhaps, is the joy of insight into the continuing presence of the Father God in all of human life.

"Earth's crammed with heaven
And every common bush afire with God."

However humble a person's lot may be, however inconspicuous his achievements or his abilities, God is speaking to us through him, telling of the sacredness and possible beauty of human life, even in its most commonplace forms. The Christmas joy thus merges into a mood of holy dedication, as we give ourselves — all we have and are — in loving gratitude to the God who gave himself in Jesus Christ on the first Christmas Day.

A Christmas Prayer: "O Christ, grant us thankful hearts today for Thee, our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise, where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming . . . Even so come, Lord Jesus. Amen."

FROM THE LETTER BOX

Editor: THE CONGREGATIONALIST

How misinformed can a person be! I refer to your editorial in the October issue of THE CONGREGATIONALIST: "This Time It's For Keeps." The Constitution of the United Church of Christ states in the 21st paragraph that any local church can "withdraw by its own decision at any time without forfeiture of ownership or control of any real or personal property owned by it." So what do you mean "it's for keeps"?

And what do you mean "your church can never again vote on a merger with another denomination?" It doesn't say so in the Constitution of the United Church of Christ any more than it says in the Constitution of the General Council that mergers with other denominations have to be referred to the local Churches. In 1931 the merger with the Christian Church was not referred to the local Church for their vote; in 1948 the merger with the Evangelical and Reformed Church was referred to the local Churches for their vote. Why should the elected leaders of the United Church of Christ be denied the freedom which Congregational leaders have had in the past?

When has a local Church been able to vote on an amendment to the Articles of Association of the National Association for that matter?

Since all amendments to the United Church Constitution have to be approved by two thirds of the State Conferences it means that every local Church will have as many direct votes on the amendment as they have delegates at the Conference meeting. This is a greater freedom in controlling affairs on the national level than we Congregationalists are used to having.

The provision you refer to in paragraph 22 has "already been amended out" because it was a repetition of the last paragraph of the preamble of the Constitution. If the statements in the preamble are true why should they be repeated over and over again? It would only weaken their effectiveness.

The United Church of Christ Constitution states; "The basic unit of the life and organization of the United Church of Christ is the local church." Where does it state or even imply that "the lesser has declared itself to be superior to the greater?"

I believe that every Congregationalist has the right to decide for himself whether he wants to be a member of the United Church of Christ or of the National Association but I think both groups should carry on their campaign for membership on a basis of truth, not on misinformation as is true of your editorial. Jesus said, "Ye shall know the truth and the truth shall make you free."

I have studied carefully the Constitution of the United Church of Christ and of the General Council, also the Articles of Association of the National Association and there is no doubt in my mind that the United Church of Christ carries on the Congregationalism I am accustomed to, and want to see continued.

Minneapolis, Minnesota MRS. MERRILL BEALE

(Editor's Note. *It is not intended that THE CONGREGATIONALIST should follow the policy of refusing to print letters which oppose the general aim of our paper and of the National Association. We too believe that "the truth shall make us free," and that intelligent Christian people will remember the advice of John Robinson to the Pilgrims, to "take heed what we received for truth, and well to examine it before we received it." The Constitution may well be examined before it is "received for truth," as should also the arguments presented either in favor or against.*)

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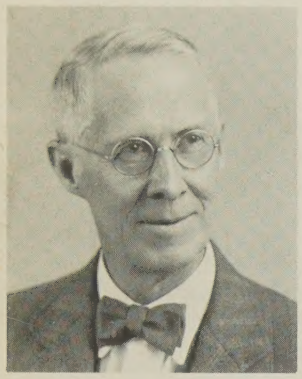
NEWS NOTES

HISTORIAN CHOSEN FOR NATIONAL ASSOCIATION

One of the changes made in the By-Laws of the National Association at the Maywood meeting was to create the office of Historian. This new officer will be responsible for compiling all items of historical interest and value in the work of the Association.



An excellent choice was made for the office. Mr. Norman S. McKendrick of Exeter, New Hampshire, taught history at Harvard and Radcliffe Colleges, and for many years at Phillips Exeter Academy. He is Historian of the Congregational Church in Exeter, and a few years ago wrote a history of Rockingham Association of Congregational Churches and Ministers. His activity in the work of preserving and promoting the Congregational Way of Church life has included membership on the Committee for Continuation of Congregational Christian Churches of the United States, and the first Chairmanship of the New Hampshire League to Preserve Congregationalism, of which he is now Vice-Chairman. He has published several very effective pamphlets about the merger issue.

Pastoral Changes. Rev. Walter G. Gouch, Jr., D.D., of Florence, Massachusetts, has accepted a call to Plymouth Congregational Church, Wichita, Kansas, effective January 15, 1961 . . . Mr. Orrin D. Blaisdell of Andover Newton Theological School started November 1 as pastor of Hope Congregational Church, Worcester, Massachusetts . . . Mr. Jacob Doorn of Pullman, Michigan, has been called to Godfrey, Illinois; Rev. Robert D. Samuelson, formerly of Aquebogue, Long Island, N. Y., to the staff of South Congregational Church, Hartford, Conn., and Mr. Howard A. Clegg of Hutchinson, Kansas, to be Assistant Pastor of First Church, Pontiac, Michigan . . . Rev. Ralph P. Claggett of Benzonia, Michigan, has been called to Sutton's Bay, Michigan.

Lawsuit Trial Begins. The trial on the issue of *res judicata,* to determine whether or not the issues in the suit brought in 1957 for a declaratory judgment concerning the documents in the proposed merger were decided in the "Cadman Case" in 1954, began on November 1st. If it is decided that these issues were not adjudicated at that time, it is probable that the main trial will follow soon after. At the time of going to press no action had been taken by the Court.

Printed Matter Available. Persons or Churches which have not received any of the printed matter from the Committee for Continuation of Congregational Christian Churches may obtain it by writing to the Committee at Room 2308, 100 North LaSalle St., Chicago 2, Illinois.

New Hampshire Church Rejects Constitution. The Congregational Church of Chichester, New Hampshire, has unanimously voted to reject the proposed Constitution of the United Church of Christ and not to become a part of the new denomination.

KEYSTONE STATE ACTIVITIES

The annual meeting of the Pennsylvania Association of Congregational Christian Churches was held at the First Congregational Church in New Castle, September 24, 1960. Speakers were Rev. F. Willard Kime, representing the National Association and Rev. Roy Shervy, Farmland, Indiana, representing the Midwest Association.

Officers re-elected were: Moderator, Rev. William Randall, Sharon; Vice Moderator, Dr. John F. C. Green, McKeesport; Secretary, Mrs. Arthur Franks, Pittsburgh; Treasurer, Mr. William Earnshaw, Philadelphia.

Laymen's Fellowship

The Laymen's Fellowship of the Pennsylvania Association of Congregational Christian Churches met on October 15, 1960, at the Evangelical Congregational Church, McKeesport for afternoon and evening sessions. Thirty-five were present. The theme was Gal. 6:7, "Whatsoever a man soweth so shall he also reap." The Layman's responsibility in keeping the Churches free was stressed.

The Fellowship voted to apply for membership in the $10 Club of the National Association.

Those on the program were: Mr. Cy Sedlak, McKeesport; Rev. William Randall, Sharon; Dr. John F. C. Green, McKeesport; Rev. Sherwood Keiser, Duquesne. Herbert Breitinger, a layman from First Congregational Church in McKeesport, is president.

The April meeting will be held at the First Congregational Church in Etna. A Week-end Retreat will be held at Hartman Center, May 26-28.

An account of the Youth Rally will be found on the Pilgrim Fellowship page.

In Memoriam

Two members of the Massachusetts Continuation Committee died during October. Mr. Francis M. Claflin, Treasurer of the Committee and Clerk of the First Church of Christ in Lynn, and Mr. Walter Gold of Cambridge, will long be remembered for their loyal service to free Congregationalism.

Our Cover Picture. Miss Janet Donstan of South Congregational Church, Hartford, Connecticut, one of the "Flying Pilgrims" whose journey was recounted in the November CONGREGATIONALIST, kneels before the Nativity Shrine in Bethlehem.